

J T Buck Hist Lib

March 16.

# THE BAPTIST.

\$1.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 23, 1905.

VOL. VII, NO. 12

## Occurrence and Comment.

The people asked for a representative government, but the rescript of the Czar provides only for a suggestive and advisory assembly of delegates with no authority at all. The autocratic rights and the supreme power of the Emperor must by all means be maintained. This monarch, however, under pressure of his ministers, makes important concessions— (1) Absolute liberty of conscience, and the free practice of any form of worship. (2) Jews to follow any trade, enter freely the higher schools, and live without restriction in any part of Russia. (3) Jews, Poles, Finns and Armenians to have their rights without regard to nationality or religion. (4) Assistance to peasant to acquire land, and reduction of taxes encumbering landed property. (5) Help for workmen—insurance in case of accident, and a superannuation fund for those who suffer in following their calling.

"Courier Journal: Having a World Congress in hand, Baptists are figuring up how numerous they are in all countries. Counting population, as do most other bodies under similar circumstances, they reckon on 20,000,000 Baptists in all the world. Of these fully 18,000,000 are in United States." Add to these the 8,000,000 Russian Stundists and we will be far ahead.

Flashes from Emerson: You cannot do wrong without suffering wrong—Do the thing and you shall have power—a great man is always willing to be little—we gain the strength of the temptations we resist—Trust thyself—Life only avails, not the having lived—Insist on yourself—Nothing can bring you peace but yourself—All high beauty has a moral element in it—The Spirit only can teach—Every man's work is his life—preserver—Work is victory

Roman Catholics from every part of the world are entreating Pius X to introduce the canonization, or enrollment in the list of saints, the late Pius IX. It will be many years before he can be raised to this honor because of the extreme care taken by the church. The most pious of all the Popes surely will not remain in purgatory, and his successor must know in some way that he is delivered before he gives him these saintly honors. There are other reasons against haste.

Here is an event that needs no comment, a privilege which needs no exhortation,

The statement is sufficient. In a recent fire Rev. J. R. J. Hewlett, Belen, Miss., one of our most faithful missionaries in the Delta, whose salary with the closest economy brings his family only the necessities of life, lost nearly everything he had. Let us help him. Who will join THE BAPTIST in sending him immediately a contribution? The love of God dwells in you. You cannot shut up your heart and purse against this brother. He would protest if he knew this appeal was being written.

The extempore hearer seldom gets much good out of a sermon. The preacher should prepare to deliver God's message, and the hearer should prepare to receive it. If a man comes from meditation and prayer into the pew a spiritual blessing will be communicated. Jesus said: "Take heed how ye hear." An instance illustrating the difference—The worship had been inspiring and uplifting. "Did we not have a good, a helpful meeting this morning?" a prepared and sympathetic hearer asked. "I saw nothing unusual" was the response of an unprepared and unsympathetic soul.

General Nogi's two sons were killed at Port Arthur. When he thought he was entirely unobserved the white-haired veteran would bow his head and sob as if from a broken heart. He is an avowed Christian, and has learned something of the mission of sorrow. He said: "God took my sons in order that I might be better able to sympathize with my countrymen who are likewise bereft." This reminds us of Paul's words: "The God of all comfort: who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The Mormon Church has excommunicated ex United States Senator Frank J. Cannon because he criticized in his paper, the Salt Lake Tribune, the policy of the higher authorities of the church. He was not permitted to present proof of his charges, but was cast out without ceremony. A Mormon merchant is now on trial because he addressed an appeal to his bishop demanding the withdrawal of the church from politics, accounting for all church moneys, and obedience to the laws of the land. Why is our government afraid to deal with this politico religious machine? Is it because the Mormons will support the party which bestows favors upon them that each one stands in awe and remains inactive?

William I. Kirby, professor in the Roman Catholic University at Washington, said

in an address before the Contemporary Club of Philadelphia: "It may seem strange for me to say so as a professor of ethics, but I have never been able to find a reason that will permit me to say gambling is wrong." It is not at all strange. It is only another illustration of the fact that when a man will not lift his life up to his creed he will drag his creed down to his life. It is well known that various forms of gambling, especially in Christmas bazaars, are operated in the interests of "the holy Catholic Church." The end now it seems not only justifies but also sanctifies the means. How long before we will have a school of holiness with Satan himself chief instructor and exemplar?

President Roosevelt, the husband and father, in his address before the National Convention of Mothers, discussed the family. The most important question for our people now is concerning the conduct of family life, for "the nation is in a bad way if there is no real home." And the welfare of the State depends upon "whether the average man and woman and their children represent the kind of citizenship fit for the foundation of a great nation." Whether the home-life be healthy and salutary depends upon both husband and wife, but "the duty of the woman is the more important, the more difficult and the more honorable." Really, "into the woman's keeping is committed the destiny of the generations to come." Her privilege is great and her responsibility is solemn. She deserves and needs the best possible help from her husband, and "that man is a poor creature whose effort is not rather for the betterment of his wife and children than for himself." The greatest calamity that can befall a people is the "broken house." Quick marriage and easy divorce are "a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women." Children should not be brought up in luxury, but taught that self-help is the best help, and trained to shift for themselves, and win their own way; for only such training will give "strength of character" and bring usefulness and happiness. The mother's duty is hard, her responsibility is great; but greatest of all is her reward. When she has done her task "there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophecied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed."



## Theology in our Seminary

R. L. SPENCER

The struggles of our Seminary in the past, the influence it has wielded, and the good it is now doing are sufficient reasons for us to cast in its achievements, and to hope for still greater accomplishments. A strong and godly faculty, zealous and consecrated student-body, led by the Spirit of God and working together in harmony, promise progress for the South in Baptist principles. The need of our Seminary today is twofold—money and men. This need is due to lack of interest, because of which many of our ministers fail to get what our Seminary affords, and our Seminary fails to get what the people ought to supply.

A knowledge of the Christian doctrines is indispensable to the successful gospel preacher. Theology is a study of these doctrines. To the young minister a question of paramount importance is, the best way and method of acquiring true conceptions and right knowledge of the principles. The answer to this question to my mind is the theological course in our Seminary.

The course in theology looking to the master's degree embraces two years. The design of this course is not as some seem disposed to think, to give the student theories which the world knows not of, and which the student himself is unwilling to accept; but to present in a Biblical point of view all the Christian doctrines. The first year's course is devoted to Systematic Theology; the second, to Biblical Theology. A graduate course is then offered. Here the work is less general, special doctrines and special phases of doctrines being studied in detail.

Systematic Theology, as the name indicates, is a study of the various doctrines of theology not as mere facts without form or order, but Biblical facts about God and His relations to and dealings with mankind, arranged according to a system, either logical or philosophical. This does not mean that either logic or philosophy furnishes the basis or any part of them, but that they furnish the form, while the Scripture supplies the knowledge.

The method of instruction is practical. While a thorough mastery of the text book is insisted upon, an open and detailed analysis of each doctrine is sought, individual opinions are encouraged and encouraged. Supplemental lectures and explanations are given, emphasis being laid upon all passages of Scripture seeming to support or oppose the doctrines.

The importance of this study can hardly be overestimated. Errors inherited from unintentional but wrong thinking and from unsystematic private study are removed, when these doctrines are studied in a system, and scriptural truth in their right relations are brought to bear upon them. Viewed as a whole, God's relations give one a higher conception of God Himself and a truer insight into the heart of His dealings with mankind. The result also

deeper conceptions of the value of the doctrines in their relations to each other and in their relative importance to men. With a fuller and more systematic knowledge of the doctrines comes a deeper desire for individual study of them, and a better knowledge of how to pursue this study.

Biblical Theology follows Systematic. A moment's thought will reveal the difference between two. In systematic Theology logic furnishes the form, and the Bible furnishes the knowledge; in Biblical, the Bible furnishes both the knowledge and the mould in which the knowledge is cast. Attention here is given first to Pauline Theology. Having become acquainted with the genesis of Paul's leading thoughts, the student is then directed to a critical study of the content of his doctrines and their relations to each other; discrimination being made between what exegesis reveals in Paul's teachings and inferences which are made from his affirmations. In the same way Johannine Theology is studied; his peculiarities being taken as a guide to his fundamental and comprehensive ideas. A knowledge of the standpoints, personal characteristics and outward influences, which to such a marked degree entered into the expression of the ideas of these writers, and is so essential to a thorough understanding of their deepest truths, is acquired; thus giving basis for more matured study of their writings.

The next course is in Old Testament Theology. Here we are concerned with the "gradual and historical unfolding of the kingdom of God." To be in the kingdom of God necessitates a knowledge of God—a knowledge of His moral nature. Such a knowledge of God was not acquired by a single display of some one of His attributes, but by a "prolonged exhibition of Himself in His relation to men." The revelation of God is not only historical but organic. It is not a growth by the addition of truth to truth, but each "succeeding truth arises out of some former truth." Doubtless the perfect form of the kingdom was contemplated from the beginning, but it was a growth, and not until the New Testament was given, do we have the complete stature. The great truths of New Testament theology had their germ in the Old Testament, only to be developed in the New. A knowledge, then, of the underlying principles of the Old Testament appears absolutely essential to a proper understanding and interpretation of the New Testament; and to the acquisition of this knowledge a thorough course in Biblical Theology is most beneficial.

From a standpoint of theology I make a plea for our Seminary. Every young minister in the South ought to have this course. It is worth the sacrifice and labor that it costs. Especially do I appeal to the young preachers who graduate from our College to consider the importance of this work. Having completed a course at Mississippi College, one is just prepared then to begin the studies here, looking to

the master's degree. Preaching the gospel is a serious and responsible duty. Too much of the right kind of preparation is impossible, while inadequate training, to say the least, is a sad misfortune. To keep pace with the rapid material and social progress of our State and to stand on an equal footing with other denominations in the religious conquest of our State, a thoroughly equipped and soundly instructed ministry is necessary. Shall we meet the needs and demands of our time? The answer to this question must come from hearts and consciences of the young ministers of our State. May the Spirit of God and the advice of those wiser than I impress the importance of this subject deeply upon the heart of every ministerial student in our State.

## How are we Saved?

(W. I. HARGIS)

This question is of great concern to every one. There is but one way to settle it, and that is by an appeal to God's word.

Are we saved by grace alone, or by works, or by grace and works? There is but one way, which of these is the way, or is either the way? It will not do to make human experience the criterion by which the question is to be settled. For human experience may be as diversified as the differences of temperament, judgment and education. Therefore, the Holy Scriptures must settle it.

In Eph. 2: 8, 9, we have the question, "How are we saved?" answered most conclusively. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

An analysis of this Scripture will show both how we are saved and how we are not saved.

1. It shows that we are saved by grace through faith. We are saved by grace, but faith is a condition. However, faith does not suggest merit on the part of the one exercising it. And yet no one can be saved without it. Faith is the act of the creature, but God gives both the disposition and ability to believe. Jesus said to be "The author and finisher of our faith." Heb. 12: 2. Therefore Jesus is entitled both to the honor and glory for our faith, as much as for our salvation. No man, unprepared by God's Spirit to believe on Jesus Christ, would ever believe on Him. In this verse, the gift referred to is salvation. Paul is speaking of salvation, and is telling how one is saved, and is contrasting salvation and rewards, as following verses clearly show. Faith is not a gift, but salvation is.

Salvation being synonymous with eternal life, Paul tells us in another place that "the gift of God is eternal life, though Jesus Christ our Lord." Rom. 6: 23.

We need to understand what faith is. Faith is not the assent of the mind to the proposition that Jesus Christ is the Son of God, sustained by historical evidence, as some teach. That He was the Son of God was true, and devils believed that He was,

and acknowledged Him as such. But no devil has ever been saved. There are unsaved people to day who believe implicitly that He is the Son of God. They have been taught it from childhood and know nothing else but to believe it.

Faith is not the acceptance of Scriptural facts concerning Christ as Saviour. The Scriptures tell us that "he that believeth on the Son hath eternal life, and shall not come into condemnation, but is passed from death unto life". Any one who believes the Bible to be the word of God, believes all its statements. But one may believe all the Bible says about Jesus Christ as Saviour, and yet not be saved.

Faith is more than intellectual assent to Bible facts. Faith is both active and passive. Faith acknowledges Jesus Christ as the Saviour of men, and this is active. Faith receives Jesus Christ as a personal Saviour, and this is passive. "To as many as received Him to them gave He power to become the Sons of God; even to as many as believed on His name". Jno. 1: 12.

The jailor's faith was the reception of Jesus Christ as his Saviour. Those who are lost, are lost because they reject Him. "He came unto His own (the Jews) and His own received Him not." Faith is receiving Jesus Christ by the unsaved. Salvation is the giving on the part of God of eternal life, and immunity from the penalty of sin.

How simple is the plan. Receive Jesus Christ, and the sinner's part is done. God does the saving. The sinner is not worthy to be saved, but God saves him for the sake of Christ whom the sinner receives.

2. How the sinner is not saved. Paul says: "Not of works lest any man should boast."

The Bible nowhere even intimates that salvation is to be bestowed as a reward for service rendered, but the contrary. "Therefore it is of faith that it might be by grace"—Rom. 4: 16. Read Rom. 4: 1-5.

In Titus 3: 5 we read: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

Good works play no part in one's salvation. We are saved to do good works, and the best evidence one can have that he is saved is his desire to honor God in service.

To make it clear that we are not saved by works, Paul follows immediately: "not of works, lest any man should boast," with "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

"Created in Christ Jesus into good works."

Putting the whole question of works in a "Nut Shell," it may be stated as follows: We are saved to serve and glorify God. We serve, perform works of righteousness, because we are saved. God saves us through his gracious mercy. We serve him as an expression of gratitude and love.

## Was John the Baptist not a Christian Minister?

BY T. A. J. BEASLEY.

NO. 1.

In the Christian Herald of February 8, 1905, the following question and answer appear; clipping here. According to the deliverance, "John's baptism was not Christian baptism," and "he could not be a Christian." He also puts John's ministry in the old Dispensation. The question of Christ, "was John's baptism of heaven or of men?" has been giving sprinklers trouble ever since Rome presumed to substitute sprinkling for baptism.

War has been made on John's baptism from every standpoint, and the above clipping is only a sample of the deliverances made concerning this man of God. Even some Baptist preachers have come to where they can't find any "gospel" or "church" before Pentecost. If men would give more attention to the Book, and not rely so much on what Dr. So and So say, we would be more thoroughly "rooted and grounded" in the faith. If the gospel was not preached before Pentecost, it is certain that it never has been preached. It is our purpose to show in a series of articles that John's ministry did not belong to the old Dispensation, that he was a Christian, a Christian minister, and that his baptism was Christian baptism. This is no dead issue. Thousands of men who claim to be called of God are contradicting these facts every Lord's day in the year. We have never believed that God called any man to contradict the plain statements of His Word. Did John's ministry belong to the old Dispensation? There was one whole tribe (Levi) set apart to teach the people the law. Deut. 4: 9. The Scribes were employed to copy the law as printers do books now. They were exceedingly familiar with the letter of the law. Many of them knew it almost by memory. Then the lawyers made it their business to interpret the law and explain it to the people. It is reasonable to suppose, that these men who were careful that "one jot or tittle" of the law should not go unnoticed, would have failed to find a trace of John's work had it been written? It was entirely a new thing to them. If his ministry had belonged to the old Dispensation, they who were of the old Dispensation, would have had a right to its demands and privileges, but John forever silenced their demand in Matt. 3: 7-10. Many of the lawyers rejected John because they were not willing to receive this new order of things.—See Luke 8: 30. Let a man read the law of God as given to the people through Moses and see if he can find any semblance of John's work there. Then let him read the prophecies concerning John as found in Isa. 40: 3, and Mal. 3: 1, and see if there is anything that even intimates that John belonged to the old Dispensation. God certainly would not have omitted a matter of so much moment. And, yet, John's belong to the old Dispensation is like infant baptism not to

be found in the Bible. In our next we will show that John did not make Christ a priest when he baptized Him. Ecru, Miss.

## We Shall See Him As He Is.

If there is one thought above all other that tempers the dread of death, it is the thought that I shall meet my Saviour. I suppose all who love him, sometimes have a longing to see him; Not a mere curiosity to know how he looks, but to be with him; to be in the immediate presence of the one they love above all others.

My idea of heaven is to be with Jesus. Of course there are other attractions—the presence of loved ones gone before, and of others who will come after; but God forbid that I should so far forget myself as to let any other attraction equal that of meeting him who will be the fairest among ten thousand.

I dreamed one night I found him sick and asleep; and as I tip-toed around him to minister to his comfort, I thought what a privilege it was to see him on earth; and wondered if any one else had had that privilege. I was filled with a mingled feeling of love and regret as I gazed on that lovely face and thought of the neglected opportunities of ministering to him in the way he had directed, in doing good to others and etc.

I do not particularly believe in dreams, as they are the result of unsound sleep, but I believe in anything that will direct our thoughts to our own short comings, and to Christ who lives to intercede for us when we do wrong.

I know of no better way to close this letter than to repeat that my idea of heaven is to be where Jesus is.

When ransomed from earth I'll rise from the tomb to meet my dear Lord in the air. For the words of his promise will bear me safe home, and forever I'll dwell with him there.

S. S. JACOB.

## Important Announcements.

The Sunday-school Board has recently issued some publications of immense value.

1. The Doctrines of Our Faith; by E. C. Dargan, with Introduction by Dr. Geo. W. Truett, D. D. 234 pages. A convenient handbook of doctrine, simple, clear, strong, comprehensive.

2. The Pastor and Teacher Training by Dr. A. H. McKinney. The Seminary Lectures delivered last December, 191 pages. This is a practical work from one of the ablest Sunday-school experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday-school problem. Both of these books are cloth, 12 mo. Price 50 cents each.

3. The Superintendent Quarterly is a large octavo in size with 56 pages, of high grade in every particular and will be very helpful to Superintendents and their assistants. Only 10 cents per quarter.

4. The Baptist Hymn and Praise Book lately issued by the Board is doing finely. The first issue was taken quickly and the second issue is now ready. The book is meeting the needs and wishes of our churches.

The affairs of the Board are in excellent shape with fine prospect for the Convention at Kansas City.

J. M. FROST,

Nashville, Tenn.

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## Signs of Promise.

How glad some these first breaths of spring have been. They bring with them the promise of seed time and harvest of active operations in the spiritual life as well both in preparations for meetings for reaching the unconverted, and in the extended preparations for missions throughout the land. We are not keeping Lent in the old way of formal superstitions, but in the new way of church activity along all lines of soul saving. With the expansion of bud and blossom there will be the outgoing of effort for our Home Missions and Foreign Missions which will obey the command of our God, and bring in apace the coming Kingdom. Oh if we knew only how to sacrifice for this as the Jews know to sacrifice for the Mikado. Was not this Paul's idea couched in language of highest devotion. 'Neither count I my life dear unto myself.' I am ready not only to suffer but also to die for the name? But these lines are not so much to moralize as to tell you the signs. At the Jackson 2d church the people have been interested in Home Missions, and as a result they send to this cause fraught with so much of good to our southern Zion \$116.00, while at the First ward has gone forth that again the church reaches the salary of a foreign missionary. The work was unique. Pastor Yarborough announced that he would be at the church with maps, papers and books to study the fields, and invited others who might desire to do so, to join him. He did not meet alone. Others did come, and among them one whose countenance was like unto the Son of Man. Glorious presence when He is in the midst, and so from night to night the work went on with increasing interest.

To speak of Utica recalls missionary influences both in pulpit and pew that are always gratifying. A little more this year of depression for Home Missions than in the year of such signal prosperity as we had in 1904. Was it the result of talking depression in money circles, or did it come from the desire to honor Him whose we are and whom we serve? A near neighbor is the country church of White Oak where young H. J. Comb has led in contribution that about doubles last year. Shall I tell you about Glendora, where a little band gather under the leadership of pastor Hughes, and where one of the noble women is happy over the first collection of this infant church, and writes in glad strain to let me know how ardently she wants this little band of few names to grow not only in numbers but in the service of our Lord. At Ackerman where Nutt is working one-half time the collection for Foreign Missions was \$127.20. Blue Mountain is glad over the coming of the 'big train' which event was heralded a few days ago, but happier still that her people love God and that means that they love missions, as this check for \$126.26 doth testify. Bassfield and Prentiss where they have T. J. Moore and two houses on hand speak out with \$57.67 for Missions. Wesson magnifies the name of the Lord

with a check for \$100.00, with promise of more. Ora short of name and short of life as to days, where Steen knows no better than to believe that a church's business in this world is to send the Gospel leads year with \$45.00 for Foreign Missions. Antioch of Rankin increases her contribution to F. M., making it this year \$60.00. A few weeks remain in which to close up our work for F. M. and H. M. 'Do with thy might what thy hands find to do.'

A. V. ROWE.

## STATEMENT

SHOWING THE CONDITION OF THE

## BANK OF CLINTON

ON MARCH 15, 1905.

Published by Direction of Chapter 14 of Annotated Code of 1892.

## RESOURCES.

Loans and discounts on personal endorsements, real estate or collateral securities,	\$ 1,165 50
Banking house and other real estate	4869 98
Furniture and fixtures	1,417 75
Expenses	349 66
Cash on hand	2,476 83
With banks	10,321 59
Total	\$ 20,601 31

## LIABILITIES.

Capital paid in	\$ 14,410 00
Undivided profits	55 30
Individual deposits subject to check	3,711 61
Bills payable	2,425 00
Total	20,601 31

Of the above amount of loans and discounts:

To officers of the bank, none.

To directors of the bank, \$645.

To stockholders of the bank, \$745.

I, E. F. ANDERSON, Cashier of the Bank of Clinton, Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the assets and liabilities of said bank on the day and date named therein, as shown by the books of the same.

E. F. ANDERSON, Cashier.

Sworn to and subscribed before me, Mayor [SEAL] of Clinton and ex officio Justice of the Peace in and for the County of Hinds, Mississippi, this 17th day of March, 1905.

J. W. PROVINE, Mayor and Ex-Off. J. P.

Examined and found correct.

T. M. HENRY, Auditor.

By J. J. SMITH, Deputy Auditor.

This 18th day of March, 1905.

## A Commendation.

Enclosed find check for \$2.00 for THE BAPTIST in advance for one year. Bro. Bailey, I want to say Amen to Bro. Hargis' letter. Subject—Churches Without Pastors. Brother, I do think that the Lord must have directed that letter. Brother, I live in the country, and can truly say, that we are suffering for pastoral labor. Our pastors live from fifteen to twenty five miles from us. They leave home Saturday morning and preach that evening and the next morning and gone home that night. They don't know how we like him, or how we are getting along financially and spiritually too. We need instructions along the line of our duty. We have had but one missionary ser-

mon in seven years. We have not communed in six years.

Brother, we cannot do anything this way. Bro. Bailey, there has not been any preacher that has ever asked any member to take the dear BAPTIST of our church, yet Bro. Bailey, we have some noble material in our country. All we need is pastoral labor, and church literary instructions. I can go to the Baptist church every Sunday in the month and in all this territory I am the only one that takes THE BAPTIST to my knowledge. Brother, I will not be without the dear BAPTIST, for it strengthens the inner man, and helps to overcome the outward man. I can be a better husband, by reading THE BAPTIST.

Dear Brother Pastors, if you would labor with your brethren to take THE BAPTIST, and also the Foreign Mission Journal, your churches would be much easier to serve. It looks to me like we need missionary work done in this country. We built us a \$400.00 church, and bless my soul, some wayward soul has done put several holes through the door with his shot gun. Brothers, pray for us at Old Shiloh.

Yours in Christ and for THE BAPTIST,  
W. A. DUNN.

## From Statistical Secretary.

I have written to clerks of associations for minutes, whose names appear in last convention minutes, for minutes still wanted. But to whom to write for the following minutes I know not. Bethel, Ebenezer, Oktibbeha, Salem and Tallahala. Will some brother please send me a copy of minutes of the last session of each, or any of these? or drop me a card containing an address of one to whom I may write and get them? I am exceedingly anxious to get a complete list as soon as possible.

Truly and sincerely,

S. G. COOPER.

Canton, Miss., March 18 1905.

## Sympathy.

It is little:

But in these sharp extremities of fortune, The blessing which the weak and poor can scatter

Have their own season. 'Tis a little thing To give a cup of water, yet its draught Of cool refreshment, dried by fevered lips,

May give a shock of pleasure to the frame More exquisite than when nectarean juice Renews the life of joy in happiest hours. It is a little thing to speak a phrase Of common comfort, which by daily use, Has almost lost its sense; yet on the ear Of him who thought to die unmourn'd, 'twill fall

Like choicest music: fill the gazing eye With gentle tears; relax the knotted hand To know the bonds of fellowship again, And shed on the departing soul a sense More precious than the benison of friends About the honored death bed of the rich To him who else were lonely, that another Of the great family is near and feels.—Thomas N. Talfourd.

## College Tidings.

What about the building movement? Well it has not been launched yet. The convention will take up the question in July I hope. In the mean time, however, our friends keep speaking out. The last to be heard from is Joseph Dale, of Monticello. He sends in his 4th endowment payment with instructions to put him down for \$25.00 on the building movement. Then he adds, "I do not see how any Baptist in Mississippi can fail to see the importance of building up Mississippi College. It certainly seems to me that each one ought to be willing to do his part." That is right, Bro. Dale. You speak with the wisdom of a Solomon. May the entire brotherhood come quickly to your position in the matter. Some weeks ago I also had a letter from Bro. F. R. Burney of Huntsville. He assured me that he did not have much money and intimated that he did not hope to have but promised that he would find some way to pay \$25 toward the new buildings. We thank him from the depths of our heart and feel sure that he is richer than some people who have money. Sometime since it was announced that the President of Mississippi College and John L. Johnson, Jr., had purchased Hillman College from Dr. John L. Johnson. The President of Mississippi College feels that he has put things in still better shape by selling his interest in Hillman College to the firm of Lowrey and Berry. W. T. Lowrey will represent Lowrey and Berry at Clinton with full authority to act in all cases. There need not, from now on, be even a semblance of competition between Hillman College and Blue Mountain. Friends can take free choice without feeling that they are "going back on" any body connected with either institution. We hope to fill both schools and keep them full.

Everything is running smoothly at Clinton and there are evidences all around of a constantly brightening future. I am sorry that some of our friends misinterpreted the fact that some of the members of the Mississippi College faculty took a small amount of stock in our new Clinton Bank. Mr. P. S. Stovall was the organizer of the Bank and he and another brother who lives away from Clinton own 1/3 of the stock. When Bro. Stovall published the charter, either from personal modesty or a desire to honor others above himself, he put the names of 3 members of Mississippi College faculty first. The Bank is not a College institution in any sense and the faculty do not manage it. The town very much needed the Bank and it will be a very great convenience to the College. When two men, therefore, proposed to take 1/3 of the stock and asked the citizens of Clinton to take the other 2/3 some members of the College faculty, seeing the importance of the move to the community and the College, agreed to go in with the other citizens and push the matter through. Some of them I know borrowed the money with which to buy the stock. Any way, the Bank is running and

doing well and if we can do anything for any of our friends in any part of the State we shall be glad to serve them. P. S. Stovall, is President, Elgar F. Anderson, Cashier. For my own part I do not think it a sin to own a little bank stock. For 20 years I have worked very hard. I have tried to manage my business affairs with wisdom and I suppose I have succeeded fairly well for a man of my brain. I have never meant to cheat anybody or to be stingy, but I have tried to economize and manage. If the people want a man for President of Mississippi College who knows nothing about business and has neither money nor credit enough to buy a few shares of bank stock or render help in other commendable enterprises in his community they will doubtless be able to find such a man if they will make a search in open daylight for him.

It was my pleasure yesterday to supply for Bro. W. A. McComb at Gloster. A royal people are the people of that good town and the College has many loyal friends among them. In fact the people who have not traveled over Mississippi have not an idea how many good people there are in the State. They are scattered everywhere and getting thicker every day. Thank the Lord for the privilege of living in such a State as Mississippi.

Sincerely,

W. T. LOWREY.

## Week of Self Denial and Prayer.

March 2 to 18 the time set apart for our women to observe a week of prayer, self-denial and thank offering to Home Missions. The women in many parts of our beloved State and South land will observe this occasion.

Some will not find it convenient to spend this week however, in that way. I write to urge therefore that another week, be set apart by all our sisters where it is not convenient to observe this week. Where it is not convenient to meet as a society or church then let individuals observe the week of prayer and self denial and make an offering.

I trust that every one of the sisters in the State will observe at least one week in March, in which she will pray, deny herself, and make an offering to the great work of Home Missions. We should reasonably expect at least \$1,000.00 from this source in Mississippi to Home Missions.

May God bless our faithful women. They can be counted on for a hand in every good work. Woman was last at the cross and first at the tomb. She is always among the leaders in church and Mission work and I am confident that she will not disappoint us now.

Truly and fraternally,

W. A. McComb.

## Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how it is her

life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She did unto others as she would be done by.—North Carolina Advocate.

## Southern Baptist Convention.

The Southern Baptist convention will meet this year in Kansas City, embracing, May 11-15. An excellent route has been agreed upon by many of the brethren, to leave Jackson on Wednesday at 2:30 p. m., May 10th, by way of I. C. and Frisco railway, with a stopover at St. Louis on return. First-class service in every respect is assured at a cost of \$20.35 round trip for Jackson, Miss. Further particulars will be published at an early date.

## Withdrawn.

The clubbing arrangement which we have been offering since January, which we have been sending Woman Home Companion, Pictorial Review and THE BAPTIST for \$2.75, or Pictorial Review and THE BAPTIST for \$2.25 is withdrawn. Orders that reach us after March 31, cannot be filled. Please note carefully to save time and trouble, that, in order to be honored, the order must be in our hands by March 31.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can save without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. Who wanting anything in the music line write to him for catalogues and prices.

## A Reminder.

We expect to occupy our new house of worship first Sunday in May. Many friends wrote me soon after the fire saying they would help when we needed it. Brethren, we need it now. Please help us speedily. We are building on your promises. Truly,

W. J. DERRICK.

Yale, March, 16, 1905.

PRINT OUT OFF



## Sunday School Lesson.

BY R. A. KIMBROUGH.

March 26, 1905.

John, chapters 1-9.

### Review.

Motto Text. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," John 30 31.

Below will be found a few leading questions on each lesson of the quarter. The motto text for the review very clearly expresses John's object in writing. The words and sayings of Jesus which John records show Jesus to be the Son of God—divine.

### PREPARATION FOR REVIEW.

Read the first nine chapters of John, then read the same again. Then read carefully the text of each lesson. Then begin at the first lesson and fix the subject and motto text in mind and read the text by sections divided in the quarterly under head of outline. If you are a teacher, try to have the order of the lesson in mind without the aid of lesson helps in hand for the review. Try it for your own good as well as the good of your class. Do not stay too long on any one lesson in the class. Ask more questions than are given below. If you do not care to use the question plan, a good way to review is to give the subject and outline on some one to tell all he knows of the lesson, then let others name the points the reader omitted. I tried this with my class three months ago and was well pleased with results. Keep moving in a review lesson.

### IN THE CLASS.

Lesson I. Subject. Motto Text. Place. Circumstances. (The above for each lesson.) Who is the Word? Did Jesus exist before his birth at Bethlehem? Did he have any part in creation? What was Jesus the world? What is given a believer in Jesus? Did all receive him? How did God manifest himself to the world?

Lesson II. Had John the Baptist gained hearing with the people? Who came to him with a question? Did he claim to be the Christ? What did John mean by saying he was a voice? What question then, to his baptism? What did John call Jesus the next day? Why lamb? Baptism and Spirit descending.

Lesson III. The next day who saw Jesus? What did Jesus say to the two? What did Andrew do after the conversion? How did Jesus receive Peter? What encouragement here for personal work? Tell of Philip and Nathanael.

Lesson IV. Cana. A marriage there. Who present? What failed? Jesus and his mother here. The servants. The miracle. The ruler of the feast. What did the miracle manifest? Result.

Lesson V. What ruler came at night to Jesus? How had Jesus impressed him?

What did Jesus talk to him about? Did Nicodemus understand the new birth? Study verse 8. How important is the new birth? Does Jesus refer to his death in this lesson? What Jewish history here? Faith in Christ crucified brings what result?

Lesson VI. From Judea to Galilee. What country traversed? what well passed? What woman there? What conversation? What results? Temporal thirst. Soul thirst. See verse 14.

Lesson VII. What of honor at home? Did the Galileans now receive Jesus? Who sick at Capernaum? What did the father do? Did Jesus go with him? How cured? Was the man anxious? What lesson here for us?

Lesson VIII. The Pool of Bethesda. Who there? What man? Jesus' question? Jesus' command. The man's faith. What day? What question arose? Where did the cured man go? What instruction did Jesus give him? Will sin bring trouble? A miracle of mercy. Did Jesus help the needy, or work for show?

Lesson IX. A year after last lesson. Why go to the mountain? Who followed? What need arose? What perplexed the disciples? How did Jesus arrange for the feeding? Order. The source of supply. The result here.

Lesson X. Six months later. Tabernacles. What thirst? How relieved? How permanent? Spiritual life. What question arose? What division? Any desire to arrest him? What deterred the officers?

Lesson XI. Still teaching at Jerusalem. Any believing in him? What shows true faith? What will the truth do? Were any offended? Who is a servant of sin? Were these Jews Abraham's children spiritually? Why not? Who was their father?

Lesson XII. Blind from birth. Why? When work? Opportunity. Do Christians need this lesson now? How was the man cured? How did those present try to explain away the miracle? Was the man true to Jesus? Was he a weakling? What did the Jews do with him? Did he trust Jesus? Have these twelve lessons made an impression on you?

### An Earnest Word to Co-pastors and Their Churches.

The reason why I appeal to other churches than my own in behalf of foreign missions, I have been asked by our Foreign Board to do what I can in keeping forward this work which our Lord Jesus has committed to us. So while I love the work I do not impudently intrude upon my brethren. We have six weeks left now, in which to work before the books of the Home and Foreign Boards will close. So that the Secretaries may be ready to make their reports to the Southern Baptist Convention, which meets in May.

What may be done within the six weeks by earnest, prayerful and loving efforts to do our Lord's command to "Disciple all nations."

Our brother Paul once wrote to Corinthian Christians, "Watch ye, Stand fast

in the faith, quit you like men, be strong. Let all your things be done with love." What better motto could we fly at the head of our banner for our slogan than these words?

Bro. Pastors, let us try to line up every member in our churches for help in making an offering to Home and Foreign Boards between now and the thirtieth day of April. Give out your tracts and other literature, send up your prayers, get your people to pray for the Lord's blessings upon our missionaries at home and abroad, make private and public appeals to brethren, by any Scriptural means awaken Christian interest and enthusiasm, then shall we do what will please our Lord.

Oh, don't we all want to please our Lord! Do we not wish to have the loving approval of our Savior upon our best effort to serve him. One of the tenderest and most touching expressions of our Savior was spoken of a woman who had gone beforehand to anoint his "body to the burying—She hath done what she could," read it, Mark 14:3-9. I would rather have that approval than to keep my money; I am always glad when I get money.

We are workers together with God; and how wondrously he is working in the East, at this moment! Shall we not do what he has the right to expect of us? May not the loosening up of our purse strings be the prelude to a mighty and gracious, and far-reaching revival of deep and genuine piety in all of our churches? When we fully surrender the last citadel and strong hold of Satan, God will come in and occupy and richly bless and use us in his service.

The grace of our Lord Jesus Christ be with you all.

What shall Baptists of Central Association, and of our entire State do within the next six weeks for him who loved us and gave himself for us.

Yours for the work,

R. A. COHREN.

Note. I hear that the church at Clinton, which two years ago, was sustained, in part, by our Convention Board has recently given to foreign missions \$613 00, with more to follow. Brethren, help your Boards to do the work of the Lord.

### A Great Need and a Great Opportunity.

What is it? A Baptist female College at Hattiesburg. Had you thought of it, my brethren? This rapidly growing city, situated in the very center of, and connected directly by rail with all parts of this fast developing and large section of our State and no college of any denomination for girls there.

All that we need to procure the establishment of a self-sustaining and flourishing college after the order of Blue Mountain or Hillman is for some one who can inspire confidence in the people to be induced to take hold of it. Let's pray that God may send the man.

T. J. MOORE.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

### STATE ORGANIZATION.

President—Arthur Flake, Winona.

Secretary—L. P. Leavell, Jackson.

Treasurer—W. M. Burr, Greenwood.

Editor—J. L. Johnson, Jr., Clinton.

Executive Committee—H. C. Rosamond, Winona; P. J. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City; J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Combs; S. E. Tall, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. P. Tall, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

The First District has made its report through Vice President Kimbrough.

Bro. J. B. Danaway writes that a new Union has been organized at Enon church and that they will get literature at once and go to work. That part about "going to work" is what we like to hear. Some Unions organize and quit.

Bro. J. B. Quin writes from McComb City that a Junior Union of 40 members has just been organized there. He says his Juniors are very enthusiastic and expect to make the Seniors move up.

Do not overlook that boy who drops in and timidly takes a back seat. If the union can be of more benefit to one person than all others he is that person. If reached and enlisted, a whole life is saved and he may be developed into a great power for truth and righteousness. If not reached, a whole life may be wasted.

But to enlist him is a most delicate undertaking. Approached improperly, and he will be driven away. There is as much danger in using too much persuasion as in using too little. And not to notice him at all is to surely lose him. Wise is the worker who knows just what to do and to say.

How then do it? There are no rules. It takes grace, a lot of common sense and a good knowledge of boy nature. This much though—do not embarrass him. Lead him little by little. Do not try to accomplish it all at once. First have him do the smallest possible thing. Have him read the Scripture lesson. Ask him in advance to make a five-word speech on the subject for the evening. But above things, do not call on him by name. If he responds to your first invitation, you have won him. Next time he will make you a ten-word speech, and ere long he will consent to lead a meeting. The rest is easy—Christian Index.

Almost five months of our Convention year have passed.

Bro. Hewitt, who goes to Columbus, was vice president of his district and we hope President Flake will appoint a new vice president at once. Bro. Hewitt will find a fine Union at Columbus.

The country churches have been strongholds of the denomination; they have been the fruitful soil from which we have gathered our best seed corn. Because of the rapid removal of so many to the cotton-mill towns, many of our country churches have been numerically weakened. This condition of things renders it all the more essential that the churches should husband their resources and by cultivation and training make one member worth two.

I think if more of our pastors and working members of our churches had more information in regard to the character of the work our Young People's Unions are doing, there would be many more unions formed. Our young people in every community need nothing to bring about these organizations except intelligent, earnest leadership and in the majority of the churches this leadership lies with the pastors. I know it is not practicable for the pastors to attend all their meetings, but we could attend some of them and give help and instruction. Any pastor who has not experienced the good effect of one of these unions in his church will be surprised and gratified at the results after a year's work. It is a great mistake to imagine that these unions cannot, and will not, succeed in our country churches. There is talent and energy enough in a majority of our country churches going to waste to accomplish grand results if utilized.—Baptist Courier.

### Announcement.

Dr. A. J. Barton is in the State now in the interest of the mission work. He hopes to be at the following places at the date indicated.

I hope that our brethren will make a special effort to give him good crowds and make these occasions great for the glory of God and the spread of the knowledge of His dear Son. Some changes of date and place may be found necessary. I trust neighboring brethren will try to hear Bro. Barton and catch some of his missionary zeal. We wish he might visit every church in the State, but it is impossible. He began at Corinth on Mar. 12th, and will speak at night only during the week at the following places:

Tupelo, Monday, 13, 7:30 p. m.; West Point 14; Columbus 15; Starkville 16; Macon, 17; Meridian, Sunday 19, 1st Church 11 a. m., and Southside 7:30 p. m. Ellisville, 20; Hattiesburg, 21; Crystal Springs, 22; Hazlehurst, 23; Magnolia, 24; Weston, 25; Jackson, 26, 1st Church 11 a. m., and 2nd Church 7:30 p. m. Winona, 27; Greenwood, 28; Grenada, 29; Water Valley, 30.

Bro. Barton will do you good and leave a spiritual blessing behind him. Let the brethren and sisters pray for the great work of missions and for this His servant as he labors in our midst. Only seven Sundays remain until the mission books close. Let God's people pray and work up to the last hour. Home and Foreign Missions are two departments of the great cause of missions. Both go together, and let us neglect neither.

W. A. McComb.

### Foreign Mission Day at Ora.

The fourth Sunday in February was the day appointed for our Foreign Mission offering at Ora. The offering was made that day, only in part. Some who were not present that day have handed in their offerings since until now the amount is \$15.00. This is a young church and this is her second contribution for this purpose, the first being made the day of the organization—April 10th last year.

We now have fifty-six members and forty of that number had a part in this contribution. One fact worthy of notice is that no very large amounts were given, thus distributing the giving more evenly among the members than is often the case. The fact goes without saying that all the givers rejoice in our success. Only \$40.00 were asked for but it easily went higher. The average is a little above \$2.80 each for the entire membership, or \$1.12 each for the givers.

One baptism last Sunday. Our meeting of days is appointed for the fourth Sunday in June and Bro. T. J. Moore is to do the preaching. The Lord graciously blessed us through the preaching of the Word by Bro. S. W. Sibbey, last year, and we believe He has great things in store for us in this meeting, yet, before that time.

Yours in the Master's service,

J. W. STEEN.

Ora, Miss., March 13, 1905.

Our dear brother, W. F. Ell's says: "Please say through THE BAPTIST to my many friends, to whom I cannot write personal letters, that my condition is not improved. I have suffered greatly since January with my throat, and have lost my voice almost entirely. I have had to give up my work, and for the past two weeks have been confined to my bed. The prospect of my ever being able to preach again is not flattering. We will endeavor to remain here and hope the bright spring weather will help me up again. We can hardly make plans for the future until I get able to be up. I find it exceedingly difficult to suffer in patience. The Lord hitherto hath helped us, we can trust him still. He has raised us up some friends out here who have shown us much kindness in our sickness."

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

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Faded PRINT



# THE BAPTIST.

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MISSISSIPPI BAPTIST PUBLISHING COMPANY.

Jackson, Mississippi.

T. J. BAILEY, Editor and Manager.

H. F. SPROLES, Associate Editor.

When your time is out, you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Editorial.

### Reminiscences—Historical.

Five "young preachers" were riding together one day when one said to the other: "I am at the brink of a wrecked career, and beg you for a word of advice. I have a throat disease, and the doctors say I must quit preaching. Can you tell me what there is for me to do as nearly allied to preaching as possible?" "Well yes," said the other after a little reflection, "Go into a good neighborhood and get up a good school, for you know you can teach and get in and educate as many young preachers as the Lord will allow. Is not that next to preaching?" "Good," said the first after a little earnest thought, "I'll do it," and so it was. In a few weeks there was a new school in the land. James Nelson was the honored preceptor, and three excellent young men as ministerial students. W. C. Friley among them, were within its pale making ready for the work to which God had called them with expenses mainly provided for by the two abovesaid young preachers.

After a session or two, and some improvement in health conditions, that earnest, good man, with heart aflame for God's cause, went to the Central Association and proposed to transfer his school interests to Mississippi College if there should be a committee on ministerial education appointed to promote that interest in said College, which at that time was without such work. The proposition was accepted by the Association. Nelson was made Secretary and agent for ministerial education. In a year or two the work had so outgrown the Association that it was by the same two "young preachers" proposed to the Baptist State Convention to take it up. The proposition was ac-

## THE BAPTIST.

March 23,

cepted, and thenceforth the work was carried forward with Nelson as the live and successful Secretary until his brilliant life went out in the midst of a career of unprecedented success and popularity.

I suppose from the inception of this great work there has been a yearly average of at least thirty young preachers at Mississippi College receiving the benefit of instruction provided for by the movement inaugurated and promoted by those two "young preachers," one of whom remains to this day; but "the other is not, for God took him." "Behold what a great matter a little fire kindleth."

More to follow.

J. A. H.

### The Welsh Revival.

Campbell Morgan describes it as "Pentecost continued." Here as in Jerusalem, there is a "fire zone." A few disciples have been agonizing in prayer before God on behalf of their beloved land, and it is through that the answer of fire has come unmistakable, irresistible. Young men see visions which go forward, and old men dream dreams which go backward. The Holy Spirit is given to slaves and domestic servants and they prophecy, that is, speak for God. You cannot tell where and when and how it will break out. It kindles and burns where it will. No man can begin and manipulate it. There may be principal speakers, but it unlocks every tongue. If one goes into the meetings, "he will either pass out saying, 'these men are drunk' or he himself will be swept up by the fire into the kingdom of God." This fire burns in two directions. It goes out into giving of thanks and intercessory prayer, offering praise and pleading with God; and into practical godliness, cleanness of speech and conduct. No wonder that men are converted.

We should endeavor to avoid mistakes, and try to do it so as not to prevent or hinder any good work among us. Many pastors and praying people are crying unto God to kindle such a fire into their own hearts and congregations. We can not realize our desires by imitating Welsh methods. "There is no preaching in these meetings." Shall we cease to preach Christ? They have heard the gospel, else conversion to Jesus would be impossible. Preaching is not discredited in the meetings. True, there are but few, if any orderly, uninterrupted sermons; yet this fire turns every one into an evangelist, and the people generally, as in apostolic times, go "every where preaching the word." God seems to say to us through this revival: "See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely upon me."

Let no one imagine that he can get up a revival by duplicating the manifestations of this great work in Wales. We have seen, if we have not made, this mistake. Preachers have thought to secure the power

working in the meetings of anointed evangelists by reproducing the attendant circumstances; but the imagination was fatal. The emotion kindled exhausted itself in pleasant sentiment, and did not move one out of his sins into holy living. The revival which wakes up a sleeping church and quickens a dead world comes from God through the Holy Spirit. He is a fire, and burns when and where and how he pleases. Fire is unmistakable and irresistible. No imitation of it can illuminate and cheer, consume and purify.

We cannot, we should not try, to imitate this great movement. But we can emulate these Welsh disciples of Jesus. The man upon whom God seems to have set his hand in this revival, Evan Roberts, urges Christians to confess their sins, plead with God in prayer, listen for the Spirit, yield to His guidance, confess Christ openly, and walk in righteousness before men. It reminds us of God's call and promise to Israel: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Humility, prayer, repentance—these are the conditions. Forgiveness and healing—these are the promises.

What do these people do in their meetings and everywhere? They sing, they pray. Mr. Campbell says, "every meeting is made up almost exclusively of these things." Then those who plead with God on behalf of men, go to them and beseech them to be reconciled to God in Jesus Christ. With no imitation at all in it, we can do this, we ought to do it. We should never try to force a revival upon men, but we can plead for a revival from God. In our own way, we can confess our sins, we can be sensitive and obedient to the Holy Spirit, we can offer praise and intercessory prayer, we can plead with men. There are a few men today who are known to be agonizing in prayer before God on behalf of our land, will you not join this band? Let us take up and hold on to the prayer of Habakkuk: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

### Then and Now.

Dr. Gambrell says in the Standard, "the greatest speech I ever heard was in Oxford, Miss." The greatest meeting I ever attended was in Miss. It was at Ebenezer Church, Yazoo Association Holmes County, in the year 1853. Eld. B. Nall was pastor, Eld. V. McMath did the preaching. The old church has long since ceased to exist, but the effect of that meeting still lives in one poor soul, and the memory of it is yet vivid. Eld. McMath was not a great preacher, but a man of prayer with God. He proclaimed the evil and danger of sin and the readiness of Christ to save. He led me to Jesus. Oh, the transporting joy of reconciliation at

1905.

the Cross! I thank God to this day. It brought Eternal life to me.

Little care was taken of the converts in those days. The Pilgrim's journey was begun, however, and it seemed at times I was terribly alone, the way was thorny any the temptations almost overpowering. Reader, do you have such experiences, or is mine peculiar? Let I found some comfort. Aunt Betsy Mayfield and Uncle Dick Nall were ministering messengers unto me. How oft they helped me, more than tongue can tell. A lesson, child of God, to thee. Help, yes, help your younger fellow Christian. They told of their travail of soul and expounded the word the best they could. Years ago they passed within the portals and I am here; but the joy of our future meeting who can tell? Do we have such conversions now?

My reception into the church was accompanied with rigid examination. I related my "experience of grace" as best I could. Then began a series of questions—close, heart searching, not on Theology; but on the working of the Holy Spirit within. Then came a poser. It was this: "You have been a very bad (wicked) young man in our midst, and possible some of the churches may not have confidence in you, and now if you are rejected what will you do? The reply: "I believe God for Christ's sake has forgiven me my sins and I desire to live with the people of God and serve Him all the days of my life. If you think me unworthy, I will follow close behind you and do the best I can." I was received and. It was a great meeting. I still enjoy it. Pastor, deacons and most of the members are gone. The old church lives only in the ministers of the Yazoo Association. but the effect of this meeting will last forever. Was it not great? I think so.

ALEX. A. LOMAX.

## MISCELLANEA.

Rev. C. T. Alexander leaves Cleburne, Texas and becomes pastor at Corinth.

The Louisiana, B. Y. P. U. Encampment meets June 20-27 at Lake Arthur.

First Baptist Church, Shreveport, La. expects to build an \$80,000 meeting house.

"Depart from me, the world, the flesh and the devil,—for forty days"—Puck.

Field Secretary Leavell and Sunday-School Missionary Byrd held a Sunday-School Institute at Columbia March 10-13.

Rev. A. T. Robertson, Professor of New Testament Interpretation in Our Seminary, with his family, left for a visit to Europe March 22.

At the request of Booker Washington, Mr. Carnegie has agreed to give a Library Building to Livingston College, a school for Negroes in Salisbury, N. C.

## THE BAPTIST.

9

There are 73 Men who were trained in our Seminary now on the Foreign Field or under appointment to go right away.

George W. Truett is assisting pastor Burrows of First Church in Nashville in a meeting, and ex-Gov. Nothen is delivering addresses to business men.

There are 225 converted Jews occupying pulpits in Protestant churches—Argus. Has one ever been known to officiate at a Roman Catholic Altar?

Pastor Edward Stubblefield of Oxford: "The Lord prospers his work here, and we are encouraged, I long to know my brethren in Mississippi better."

Good fruit of the Revival in Louisville, Ky. Citizens, without regard to party, have inaugurated a movement for the election of worthy city officers.

President Roosevelt has accepted the chairmanship of the "Advisory Committee of Harvard Missions," a society of the University for supporting missions.—Watchman.

William Carey, grandson of the famous missionary, recently was at the Baptist Mission, Tura, Assam, working on his history of the Garo mission work.—Biblical Recorder.

Rev. J. S. Compere, Son of the veteran missionary among the Indians, Rev. E. L. Compere, has been appointed by our Foreign Missionary Board, missionary in West Africa.

The Southern Baptist Press Association will hold its next session in Hot Springs, Ark. March 29-31. The senior editor and wife expect to attend, and feel sure that it will be very helpful to them.

The United Daughters of the Confederacy of Cincinnati have bought the Confederate war cemetery on Johnson's Island, one of the northern prisons for Confederate soldiers during the civil war.

The New York Presbytery, the largest in the country, on March 13, by a vote of 61 to 44, rejected the overture for union from the Cumberland Presbyterian church. It also favored separate presbyteries for whites and negroes.

Rev. W. T. Snyder, Orangeburg, S. C., bequeathed in his will \$6,000 each to Furman University, to our Seminary and to the Foreign Mission Board, and the Supreme Court of that State has sustained the will.

Rev. Martin Ball of Springfield, Tenn., has been called to, and has accepted, the pastorate of the Winona Church. We trust that this union will be blessed of God to his own glory in the salvation and edification of men.

A news letter from pastor I. P. Trotter gives the situation at Hattiesburg. But since it was put in type pastor Derrick sends the good news that the number received has been raised to twenty-four. The meeting will continue during this week.

When you read "Then and Now" by brother Lomax pause and meditate. This article is introductory and good. There is more and better to follow. Ask your neighbor to subscribe for the paper and enjoy reminiscences of "the old man eloquent."

Professor Osler persists in affirming that a man's mental condition deteriorates after he is forty years old. Professor Jeffries declares that a man does not really get intelligent till after he has lived forty years. It ages a man fast to try to find out how these professors manufacture all the wisdom they give out.—Selected.

On his return from Cuba, Secretary B. D. Gray expressed himself as will pleased with the work of the Home Mission Board in that Island. While in Cuba he assisted in the organization of an association, and the ordination of one minister and five deacons.

Rev. S. A. Wilkinson, who went away to Missouri about two years ago, and carried along a helper for him, "Miss Lura, Sister of our Professor Aven, has been kindly received by the brethren of the State, begins to feel at home, and his church at Doniphan is prospering and promising.

Missionary pastor S. R. Young continues to prosper in his work at Auguilla and Rolling Fork. About two weeks since one member was received at Rolling Fork and on last Lords Day one came in by baptism and one by letter Atnguilla.

Religious Intelligencer: "Before the doors of the publishing house where, Spurgeon's sermons are issued every Thursday, purchasers are waiting to secure the sermons and thousands are sold over the counter in a morning. That is a hint for all of us to preach the old gospel in a style that all the people will understand."

J. B. Gambrell:—"If we may in even a small degree interpret the signs of the times, the signs written large, as if by the finger of God across the heavens—if in any measure we may read the lessons of history, we are bound to believe that America is to lead the world in Christian civilization. Our vast wealth and ever growing commerce; our increasing power throughout the world to be augmented beyond all calculation by the interoceanic canal now under way, presage such importance as will justify the sculptor's conception of "America enlightening the world."



## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:  
Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. B. Woods,  
Secretary, Meridian.

## Force of Thought.

"Our thoughts are shaping unmade spheres,  
And like a blessing or curse,  
They thunder down the formless  
yields,  
And bring throughout the uni-  
verse."

The sooner we realize the great responsibility of our thinking powers, the more we strive to bring the force of thought into subjection to a higher power, the better it will be for us, and for future generations. The mighty truth that lies in the Bible phrase, "as a man thinketh so is he," is a great incentive to right thinking. Right thinking is not attained in a day, a week, or a month. We must train the mind to reject the brood of evil thoughts that come trooping in, such as envy, prejudice, malice, jealousy, and invite cheerful loving, wholesome thoughts instead, just as we overcome harsh tones, and cultivate soft musical ones in developing the voice for singing. By driving out bitter and angry thoughts we dispel all sickness and despondency to a great extent. Just as blood circulates in the arteries and veins carrying material food to every portion of body and brain, so Thought Force circulates in the nerves, carrying spiritual fire, transmutation of matter into higher form. Some writer has said: "He who hates, is an assassin." Perhaps it would be a good idea to improve this thought upon our minds. We should strive to keep the great commandment, "love thy neighbor as thyself." We may fail to do so, but probably we will at least succeed in eliminating hatred, if we awaken sympathy for the subject of dislike. "Pity is a kind of love." That which we pity, we cannot hate. What great compassion the Father had for us; where He so loved the world that He gave His only begotten Son for us. We should embody this thought in our daily lives. Go forward in humble submission to our Father's will; our gloomy forebodings will vanish as "mist before the rising sun." His love will constantly refresh our hearts as the evening dews refresh the withered flowers, and though our feet tread the earth,

our thoughts will reach the higher regions. I was forcibly reminded of higher life, of the beauty, grandeur and sublimity of this world by a visit to the "Worlds Fair," a few months ago. A primeval wilderness where not even paths had been pioneered, in a short time the forest-covered grounds were converted into a "Fair City," which caused a gathering here of all the nations of the earth, each vying with each other in bringing the best productions of their country. The far-reaching effects of such a vast display of man's best works, is beyond our comprehension. Surely the best thought inspired by a higher power must have engrossed the master minds of this world, who planned this exposition. We should cultivate a love for the true, the good, and the pure in all nature, by so doing our thoughts will be better, and our memories resemble a beautiful

flower garden. Finally, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."

(MISS) CLARA BOYD.

## MEASURED LOVE.

No one can measure from the beginning to the end of love. But true love always comes into view somewhere and enables you to lay your yard stick on it and see how it overreaches it at both ends. Thus it is said: "God so loved the world, that He gave His only begotten Son." And God's love is measured that far at least.

Jesus said: "If any man love Me, he will keep My commandments." That far the love of man for Christ can be measured. Does your love measure up, be-

loved? What measures will it stand? Does it draw you gladly to church and prayer meeting? Does it prompt you to liberality in the support of the enterprises of God's kingdom? Does it cause you to turn away from your own pleasure or profit if need be for the cause of Christ?

God's cause is represented on earth by humanity. We can serve Him only by ministering to human need. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," said Jesus. But humanity's greatest need is not bread and clothes. It is the gospel of Jesus Christ—the chief expression of the Father's love. Have you told it?

Beloved, take stock of your love. If yours is genuine love it is measureable to some extent—for love is measured by sacrifice.

"I gave my life for thee;  
What hast thou given for Me?"  
—Sel.

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## WHAT CAN I EAT?

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Do you ever say that—do you ever feel  
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continually in pain, sick to your stomach  
and can't eat a single mouthful of any  
substantial food?

After you do eat a little do you feel a  
lump in your stomach? You know you  
have dyspepsia and you feel that nothing  
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We have on our table a little book entitled "How to Live a Happy Life." Mr. Geo. H. Alford, of the Southern Farm Gazette, is the author. It is a pretty pos-  
sible romance, in which all of the characters are farmers and their families, it is scene laid on the farm. The plot is interesting, it is all of good information that prove valuable to every farmer. The price of this little book is 25 cents, and it is well worth it, either as a fiction or a treatise on agriculture.—Starkville Times.  
"How to Live a Happy Life" is the title of a book which has been kindly presented us by its author, Mr. G. H. Alford, of the "Southern Farm Gazette." From the review we have made of it we are very much impressed with its contents. It is ably and lucidly written. Intended for farmers and their families, it is eminently practical. A copy of it should be in every farmer's home. It is not all "book farming" or theory. On the contrary, it deals largely with facts that have come directly within the knowledge of the writer who was, born and reared on a farm and educated at the A. & M. College of this state.—Magnolia News.

Send 25 to G. H. ALFORD, Starkville, Miss., and get a copy of his book.

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r. W. R. Fountain, of North Carolina, says, "I have been selling Tetterine for years, and it comes nearer giving satisfaction than any remedy I have ever sold." Cures all forms of skin diseases. If your druggist hasn't it, send 50 cents for one box to J. T. Shuptrine, Savannah, Ga.

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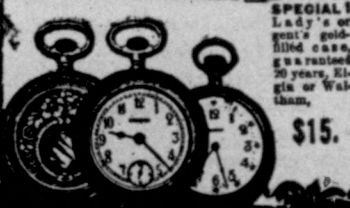
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Dr. Marshall Beatty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beatty has decided to make another test offer to others of a **Full Month's Treatment, Free**, including Inhalator and all medicines complete, exactly as shown in illustration. The doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence. When Dr. Beatty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test. Do not delay, but write at once, addressing Dr. M. Beatty, 256 West 9th St., Cincinnati, Ohio, and tell him the nature of your lung, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merit of the treatment and costs nothing.

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# FROM THE EARTH'S VEINS TO YOUR VEINS.



"The Lord hath created medicines out of the earth, and he that is wise will gather them."

**WE DON'T CARE** if you are skeptical, we care not if you have no confidence, it makes no difference if you give no credence or belief, it matters not even if you lack hope. It takes only a trial—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, from the earth's veins, the dust out of which man was first made, and flows like fire through the veins or the sufferer, the sick and the needy, caring whether the user believes in it or does not believe.

**CRUTCHES ARE THROWN AWAY** but not through hope, bandages are taken off, but not through confidence, plasters are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. It is the work the Ore was made for, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

**IT IS DIFFERENT** from anything that has ever before been offered, from those other treatments you have used, as is pure milk from your veins, pure as it came from the veins of the earth and acts in a different manner, cures in a different way. It is different from all others and can be differently offered to those in need—on trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy.

**IF YOU WANT IT** if you need it, if you are suffering for it, wasting away day by day, for lack of that help and health which it alone can bring to you—**SEND FOR IT!** It will not cost you one single penny if it does not help. Nothing to begin with, nothing at any time if you are not satisfied, if you don't want to pay for it. You are to be the judge!

**OLD CHRONIC CASES** are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use.

## You Are to Be the Judge!

The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, know it will help, know it will cure, know we will be paid, or we could not, could not, dare not offer it on trial in this way. Read our Special Offer and then send for a package to-day. If you need it, how can you refuse?

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We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that it has done him or her more good than the drugs or doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay when it has done you good, and not before. We assume all the risk, you have nothing to lose. It does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine, rock-like substance—mineral Ore—mined from the ground like gold and silver, requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 tons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the mark of the century for curing disease, as thousands testify, and as no one, answering this, sending for a package will deny after using. **VITAE-ORE** has cured more chronic diseases, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

**VITAE-ORE** will do the same for you as it has for hundreds of readers of this paper. If you will give it a fair trial. Send for a package at our risk. You have nothing to lose, but the stamp to answer this announcement. We want no one's money whom **Vitae-Ore** cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitae-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree.

- A Certain and Never-Failing Cure for**
- Rheumatism
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**Stomach and Kidney Troubles,  
Rheumatism and Bright's  
Disease Made to  
Disappear.**

My entire family has great reason to be thankful to **Vitae-Ore**, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to \$50.00, with little or no evidence of improvement. **Vitae-Ore** was specifically recommended for this trouble, and we had no other give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.



Father was also afflicted with Kidney Trouble, pronounced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of **Vitae-Ore** was causing me a great deal of uneasiness, as I feared it would become chronic, and I used **Vitae-Ore** continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of **Vitae-Ore**.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cures as satisfactory as ours have been.  
O. H. WARD, Newcastle, Pa.

### Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their illness, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

The trouble is, that they are treating the symptoms, the external evidences of a disturbance within, and not the cause which brings it about. They deplete the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking is in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the cause goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

**Vitae-Ore** treats the cause, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a cure and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absolute and permanent cures of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which **Vitae-Ore** cures such different symptoms by the perfect removal of these underlying and controlling causes.

### STOMACH & KIDNEY TROUBLE.

**Appetite Good—Can Eat Anything.**

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four or five times a night. Since using **Vitae-Ore** my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.



J. M. CARR, Kenton, O.

### Write for a Package To-Day

to be sent to you by mail, postpaid by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. NOW, written backwards, spells **WON**. Win your cure by sending for a package, now, **TO-DAY!**

**NOT A PENNY UNLESS BENEFITED!** This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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